the spot where the dead had come and taken the soul, he had chills if they had gone by the south road. He continued circling until by the fourth circuit the patient's house was reached. Should he fail to find signs of the lost soul, he was certain that it must be halfway to the land of the dead. He then quickly rolled his cigarettes and puffed them into the air. By this means, he sent a flame after them. When they, the dead, saw the flame following, "just like blood coming over," they left the soul and ran off. But they always tried to put the patient's soul in front of them, and told it not to look back. If it did so and saw the flames following, the patient recovered consciousness. "Then they [humans] ask him and he tells what happened."

Curing shamans accompanied war parties to exercise their art. One named wantcâvari' (Juan Chevereah)[33] dreamed how to cure those who were shot, "so they always took him along to war." He dreamed of Buzzard, Duck (a particular species?, ωķ'ωķ), and Gnat (? unyĭpâwa'pâwa'). When a warrior fell shot, he sang, moving about him with arms and legs stiff. He could cure arrow wounds only. Another Maricopa could cure not only these, but gun, spear, and knife wounds. "He also dreamed of these three spirits, but got more power."

Bewitching was a practice open to shamans, not to everyone. These were shamans, I was told, who had dreamed especially of Frog and Orion's Belt. But a conflicting statement suggests that bewitching was not confined to them. "All shamans could bewitch (matâʊau'g). The spirit gives the shaman the choice of curing or bewitching, but the spirit tells him that he will not live long if he chooses the latter." Again, "a man who bewitched others would never try to cure. He would always try to bewitch." The truth seems to be that all shamans made only a partial choice.

The reason assigned for bewitching was jealousy. A handsome person or one who was prosperous was commonly the subject of witchcraft, thought Kutox, who was forever boasting how handsome he had been in his earlier days.

[33] Named as a Maricopa chief by the Mohave and the *Report of the Commissioner of Indian Affairs for 1858*, p. 207.